1:Beaglehole and Beaglehole E-5 (1934-5)1938 Pukapukans



501 almost a jab of the blade into the water, used when a sudden spurt of speed is required to take advantage of a following wave to shoot across the reef. In steering, the paddle is struck into the water as far away as possible and then pulled back through the water.

### GESTURES AND EMOTIONAL EXPRESSIONS

201 Various conventional gestures are used for communication without speech. Affirmation (*uuiatiko*) is expressed by raising the two eyebrows without moving the rest of the face. Used in answer to a negative question, the gesture indicates that the statement in the negative is correct. Doubt is expressed by screwing up the nose and mouth, wrinkling the forehead, at the same time nodding the head. A distant place or person is indicated by pointing with the forefinger. In beckoning to a person, the arm is flexed with the palm pointing toward the person addressed, and the fingers are closed against the palm and quickly opened. The motion is repeated if necessary. Height is indicated by the outstretched arm, palm pointing to the ground. The size of a fish is always indicated by marking off its approximate length with the
201 fingers of one hand on the other arm. A gesture of insult consists in point-
578 ing the fundament toward the person insulted; at times the gesture is accompanied with words like "Tau kanokano" (Your anus). Pointing and shaking of the forefinger accompanies the hurling of verbal insults at another
201 person. Other attitudes which occur in story telling are mentioned elsewhere (1). Concentration or the exertion of intense physical effort is marked
609 by semi-protrusion of the tongue, grinding of the teeth, or contorting of the
156 face. Shyness or embarrassment in the presence of white people is shown by women and children turning away the head, or lowering the head and covering the mouth, nose, and lower part of the face by the palm and spread-out fingers of the hand. No man was ever observed displaying this gesture.
864 Naked children who become suddenly self-conscious at the approach of a white person cover the genitals with the hand.

201 Display of affection is marked by pressing the nose against another per-
576 son's face or other part of the body, at the same time inhaling (*yongi*) through the nose. The nose is often applied to the back of the hand of a
832 white person. An excellent account of leave-taking after a visit is given in detail in the story of Te Malo and Totoloa (1). The common greeting on the road is "Ka wano kne ki wea?" (Where are you going?). The person addressed answers in detail or in evasion according to his inclination.

827 Sneezing is a sign that someone elsewhere is talking about the sneezer, probably in a gossipy or scandalous fashion. Yawning merely expresses bodily fatigue.

516 Both men and women are noticeably given to the habit of leaning against
156 each other in close bodily contact on every occasion. A group of men stand

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along the ground. A badly thrown dart goes to the right or left of the *malae* or hits the ground at such an angle that the *ulutoa* head digs into the ground and stops the flight. After each throw the thrower rubs the dart shaft with coconut shell to make it smooth and so aid in the slithering motion.

In composite dart contests each village competes in turn (*wakatele*) against the other two villages. Any number of men are allowed on a team (*lulu tane*), and there is no attempt to make the teams equal in number. All the men of one team throw first while the members of the opposing team gather around the *tasa* and try to make the throwers nervous by witticisms and ridicule. Pronounced facial gestures in throwing are: biting and compressing of lips, baring and clenching teeth, wrinkling forehead. After the men of the first team have thrown, a mark is made on the *malae* at the point where the farthest thrown dart came to rest. Then the members of the other team throw. One point (*koi*) is scored for each dart of one team that goes past the farthest mark of the other team. Both teams then walk to the opposite end of the *malae* and throw again. Throwing from alternate ends is continued until one team has scored 10 points and wins the victory (*to te ulu*). The winning team sings a special chant composed for the occasion, and the next contest begins. The lowest ranking team in any three-cornered competition, including dart throwing, is termed *palekimuli*.

**Simple dart-throwing contests.** Two teams of any number of men compete at one time. The *malae* is a strip of the village road about 90 yards wide with the two ends cleared for a distance of 10 paces, providing a smooth surface against which the simple dart (*tika*) will ricochet. The thrower holds the dart (*tika*) between thumb and middle finger, the index finger resting against the end and steadying the balance. The player turns sidewise, takes a few short steps forward, and throws the dart with a quick underhand forward swing of the arm. The aim is to make the end of the dart strike against the cleared place at an angle so that it will fly through the air in a graceful trajectory or skim along the ground. All the men throw from one end, then walk to the other end of the *malae* and shoot again. The scoring is the same as in composite dart throwing. The winning team chants after each win. Simple dart throwing is a very popular sport. The darts are quickly and easily made from *ngayu* wood. For many weeks before and after a contest the young men practice dart throwing each evening on the village road. The children make darts for themselves—even children 2 years old manage to acquire them—and both boys and girls imitate their elders, either throwing against each other in miniature contests or throwing darts before them as they go about their errands.

**Running races** (*wvelele*). These are popular today, but as they do not figure in old chants, there is some doubt as to their place in old-time Pukapukan culture. Races are held on the village road. In inter-village contests straight foot races are first run to determine the fastest runners. Then a series of "handicap races" is held. The slower runner stands on the starting line. A few paces in advance of him is the faster runner. At the signal the slower runner starts, and when he comes to the stationary faster runner, he gives him a push (*tuleki*), trying to knock him over but continues his own pace without too much slackening of speed. The faster runner expects the blow and tries to take it in such a way as not to over-handicap himself; he crouches to keep his balance so that he can spring up as soon as the slower runner passes him, and by this springing start to make up for his initial handicap before his opponent reaches the finishing line. It is not considered unfair to stall an opponent by running in front of him and across his track. A good runner is called *tangata vaeolo* (man of swift foot).

## Wrestling

Wrestling (*popoko*) is a very popular sport, and the Pukapukans pride themselves on being the best wrestlers among the Polynesians. Wrestling was one of the sports indulged in during the festival that formerly marked